



THE DAYBREAK.

WANKANTANHAN ANPAO KIN HIYOUNHIPI—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., JULY. 1934

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JESUS KIKSUYAPI WAN

A Recollection of Jesus

V. Jesus unkiksuyapi kta:

Iye, watonka tuka unkiyepi on wahpani-
ciya qa unkiyepi kin en ounyan.

Wicašta wahpanica wan ti en wakanheja
un, hunkake tawa anawicakigoptan kta iyo-
kipi. Wicohan hukuya en teiçihinda šni qa
nape on waihdamna, omaka 30 ikiyena
ikceya oun kin ohna un.

Oyate ikceka kin wiyuškinyan nahonpi.

R. Jesus Christ token tawacin qon he
iyecen wacinunyuzapi kta.

V. Jesus unkiksuyapi kta:

Wicohan econpi kin en wašake hca, wa-
yazankapi qa woškiške yuhapi kin asniwi-
caye, wicašta tokeca wowašake on owica-
kiye kin hena iye atayena iwašte kta iceki-
ye šni. Wicašta kin iye ihakam unpi kta
towašake on econwicakkiye kta cin šni. Iye
taokiyē Waonspekiya qa Itancan tawapi kin
hee, hecašta iyepi opeya tawašitkupi iyecen
un qa wacawicakicon kta on hi. Atkuku
uši kin tawacin eced econ kin he woyute
hdawa.

R. Jesus Christ token tawacin qon he
iyecen wacinunyuzapi kta.

V. Jesus unkiksuyapi kta:

Wicašta waštewicakida, tka iyepi etan-
han token iyoopta iyaye ça cekiya ece, an-
pakamdeze šni itokam kikta ece, hanyetu
wan ataya kiktahan un, hewoškanmakoce
kin ekta ounye, he wan ekta wankan iyadi,
maga cistinna wan ode.

Taokiyē wowawiyutanye en un kin okiye
kte çehan wocekiye ekiciye.

Tona aktapi šni kin wicakicicajujupi kta
qa tona iyowinkiyapi kin hena owotanna
wicakagapi kta on wocekiye eye.

Woecon wašte hena econ, tka omniciye
tona Wakantanka tawacin ohna waeconpi
šni kin hena kipajin.

Witantanpi qa ohašicapi kin tohanyan
wayušice kin sdonye kin heon woahani šid-
cedake wicašta ekta hena wayušape qa wa-
kakišya, iyotan Atkuku malpiya ekta
yanke cin en hena owanyake waštešni kin
heon.

R. Jesus Christ token tawacin qon he
iyecen wacin unyuzapi kta.

V. Jesus unkiksuyapi kta:

Ihanke kin hehanyan wicašta kin awawi-
cacin qa tohinni elipewicaye šni. Cantešica
ota ešta tohinni nakimni šni. Iye token ki-
ciwašte qa wokicanpte yuhe kte cin hena
en ewacin šni, qa unmapi taku cinpi kin he-
na ee tokaheya awacin ece: qa tawacintan-
ka qa wowašte ataya kin he Iye. Kigepi
qehan itkom wicakige šni; kakišyapi he
chan owawicakkiye šni.

Ihduhukuya qa wiconte aiyahdeya wa-
anagoptan, Canicipawega akan te cin he-
hanyan, qa owihanke hehanyan sutaya na-
jin.

R. Jesus Christ token tawacin qon he
iyecen wacinunyuzapi kta.

CHRIST, hecena Wanikiya unyuhapi
kin, unkiyepi en ounyaye kta u ye, hecen
woape nitawa etanhan iyoyanpa kin he, qa
wocantkiye qa wowacinye nitawa hena yu-
ha tokatakiye unyanpi kta.—Amen.

TO MAKE A CHURCH PROSPER

There is a sure way of prosperity. It has
never failed, and never can. The following
rules observed by all the members of any
church will insure good days. If the church
is decaying the decay will soon be arrested.
If it is standing still it will soon begin to
grow. If it is already flourishing, it will
grow more rapidly.

1—Attend all services regularly. If pos-
sible, be on time; you need at least five
minutes after coming in to find a seat, and
to compose body and mind for the service.

2—Never miss a service needlessly. If
you have visitors, invite them to go with
you; they will respect you more as a Chris-
tian if you are faithful to your duty.

3—If it rains or snows, make a special
effort to go. Our churches stand much in
need of storm-proof religion.

4—Take part in the service. You go to
worship, not to be entertained.

5—Be devout in every attitude; all whis-
pering should be studiously avoided. Find
the hymn, and sing it if you can; and share
the book with your neighbor.

6—Speak to strangers, and invite them to
come again; a hearty handshake will add
much weight to the invitation.

7—Be friendly to all. Remember, hand-
shaking has not gone out of style. A hear-
ty Christian greeting means much by way
of cheer, comfort and encouragement.

8—Accept gladly any work assigned you.
If pastor, or some one else, is struggling
under a load, take hold and help. At least
do not increase the burden.

9—Always show proper respect for oth-
ers' opinions. Never insist on having your
own way against the majority. This is an
age in which majority rules.

10—Never encourage strife, but be a
peacemaker. Peacemakers, you know, are
called "the children of God."

12—Avoid gossip as you would an en-
emy; it is one of Satan's best agents for
starting church troubles.

12—Give cheerfully according to your
ability. The Lord has dealt bountifully
with you, hence you should be liberal to
His cause.

13—Take a church paper. Church mem-
bers should keep posted on the affairs of
their church. The Anpao Kin is your pa-
per. Take it and keep posted.

14—Pray for the sick and poor. Help the
Lord to answer your prayers.

15—Pray for the pastor. His usefulness
will be greatly increased by the daily pray-
ers of all the people.

16—Pray for some unsaved soul in par-
ticular. Don't pray at random. Take aim.

17—Pray, pray, pray! Keep prayed up
to date. No Christian should be back in
his prayer account. In short, pray, praise,
push and keep sweet!

No man can be cheerful while meditating
on his own misfortunes. To forget oursel-
ves and to reach out the helping hand to
others will brighten many a cloudy day.

ROSEBUD EPISCOPAL MISSION

St. Shephen Station, Norris, S. D., Anpao
kin: Hektakiya waniyetu ota St. Stephen
Station kin le anug ihpiçiya unkupi. Toka-
heya hci Rosebud imahel Station kin le un-
qonpi kin heehan St. Barnabas eciyapi tka.
yunkan lehantu kin iyuha tapi, canke Pine
Ridge eya inš eya hel škanpi, hena lehantu
kin heepi ca St. Stephen kin le yuha hiyupi.
Watukte ehanl ake Rosebud eciyatan un-
hiyupi, tka lehan taku wanji aiyotan hci
oblaka wacin kin he lee. Hekta tohantu
wan Rev. P. H. Barbour, he unkiopayapi un.
Na lila tanyan woglake, Lakota iyecel taku
taku owasin yuieskaya oyake. Iyohakab
nakun Bishop Roberts unkipici un canke li-
la omniciye kin iyokipi hca. Bishop Rob-
erts awicakehan wacantoknake kin hel slol-
unyanpi, heon lila piunlape lo.

Lehan St. Thomas etan Rev. Thomas
Heminger Wicaša Wakan kaçapi, na wo-
awanyake tawa imahel unqonpi, lila cante
wašteya kici unškanpi. Wašicun kola wi-
cunyanpi ko wocekiye oecon hena el lila
tahyan iyehanyan Wašicun ececa se pta-
yela naunjinpi. Niš eya tuktektel hecel econ
wacin po, etan woonspe ota unkiçupi kte lo.
Ho inš he taku wanji on piunlapi kin he lee.
Niobrara Deanery el Bishop unkitawapi kin
Station unkitawapi el hi kin lila cante un-
waštepi. Na piya hci wašaka unhinklapi.—
Samuel Bear, yuotanin.

Wicapatapi Wan.

Mrs. Emily Shaw, hekta omaka Convoca-
tion unyuhapi icunhan wayazanke ciqon he
June 14 heehan patapi. He patapi kin iyo-
hakam anpetu iyohi tanyan aye heon 'Taku
Owasin on Wopida-eyapi wocekiye' (D. S.
B. 37 qa 63) en Mrs. Shaw on owasin wopi-
da unkeyapi kta e kiksuya po. Nakun 'taku
on osniyanpi kte cin Wakantanka yawašte
kta iceunkiyapi kta.—Iapi Kałniğa.

South Dakota Summer Conference

Sioux Falls otowwe en de wanna iakešak-
pe omaka iyohi anpetu wikcemna hehanyan
waonspeiciyapi woecon kin econpi Unkan
de omaka kin nakaha Dakota nina ota ed
opeya unpi. Tona en unpi kin cajepi kin
dena ee:

Ruth Wells, Ft. Thompson, S. D.

Etheline LaPointe, Lake Andes, S. D.

Delphine Red Hail, Ft. Thompson, S. D.

Florence Larvie, Dupree, S. D.

Margaret Gilbert, White Horse, S. D.

Fern Livermont, Martin, S. D.

Charolette Livermont, Martin, S. D.

Frances Mengel, Mission, S. D.

Harold Jones, Springfield, S. D.

George Medicine, Eagle Butte, S. D.

John DuBray, Greenwood, S. D.

Noble Aungie, Greenwood, S. D.

Harvey LeClair, Parade, S. D.

Joseph Dudley, Joe Creek, S. D.

Sidney Bearsheart, Wakpala, S. D.

John Standing Cloud, Timber Lake, S. D.

James Driving Hawk, Mission, S. D.

Rev. Dallas Shaw, Allen, S. D.

Rev. Joseph DuBray, Greenwood, S. D.

Rev. Levi M. Rouillard, Dupree, S. D.

—C. C. Rouillard, yuotanin.

ANPAO KIN

SANTEE - - - - - NEBRASKA

Millard M. Fowler - - - - - Publisher

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupji kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajupji kta.

Money Order, Mission, S. D., on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

HOW THE UNITED THANK OFFERING IS SPENT

Bishop Creighton to Speak at Atlantic City Mass Meeting on Oct. 11.

New York City.—Expenditure of the triennial United Thank Offering given by the women of the church is determined by a resolution adopted at the Woman's Auxiliary triennial meeting preceding the three years in which the offering is raised. The offering to be presented this autumn is therefore governed by the resolution adopted at the 1931 triennial meeting, which reads as follows, the "Domestic and Foreign Missionary Society" being the legal title of the society now canonically represented by the National Council:

"Resolved: That the United Thank Offering of 1934 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America to be used as follows:

"Not over twenty per cent to be appropriated for buildings to be erected in the mission field, to be selected by the Executive Board in consultation with the officers of the National Council, and

"Ten per cent of the offering to be added to the permanent trust fund, the income from which is to be used for the retiring allowances for all women workers under the Missionary Society, and

"The balance of the offering, together with all interest earned thereon, to be used by the Missionary Society for the work of women in the missionary enterprises of the church including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the executive board."

Two additional announcements have been made regarding the program of the Woman's Auxiliary meeting in October:

The speaker at the United Thank Offering Mass Meeting on the night of Oct. 11 will be Bishop Creighton. Bishop Perry presides on this occasion. There is a possibility that the meeting, with announcement of the total United Thank Offering, may be broadcast.

Francis Cho Min Wei, Ph. D., is to make the address on "Missions in This Age." The address comes at 9:30 Saturday morning, Oct. 13, and is the first of the three addresses on Missions, Christian Citizenship, and Personal Religion, which provide the main substance of the triennial's deliberations. (As previously announced, Dr. Vida D. Scudder and the Rev. Dr. Howard

C. Robbins make the other two speeches.) Dr. Wei is known among church people and others as one of the most distinguished Chinese educators.

GENERAL CONVENTION PERSONNEL CHANGES

Eight Bishops Will be in Procession for First Time. Old Friends Will Be Missed.

New York City.—When the long procession of bishops forms for the opening service of General Convention, those most recently consecrated are at the beginning of the line. In Atlantic City, next October, they will be Bishop Gribbin of Western North Carolina and Bishop Porter of Sacramento.

Others who appear in that opening procession for the first time, having been consecrated since the General Convention of 1931, are Bishop Bentley, suffragan of Alaska, and Bishop Salinas, suffragan of Mexico, both consecrated, it will be recalled, at Denver at the close of the convention; also Bishops Budlong of Connecticut, Bartlett of North Dakota, Washburn, coadjutor of Newark, and Urban, suffragan of New Jersey.

The older bishops miss the presence of those who have died in the intervening three years. There are eleven, several of whom had retired: Anson R. Graves, of the former missionary district of the Platte, Cheshire of North Carolina, Morrison of Duluth, Horner of Western North Carolina, Mann of Southern Florida, Restarick of Honolulu, Webb of Milwaukee, Reese of Southern Ohio, Acheson of Connecticut, Burleson of South Dakota, who was also assistant to the Presiding Bishop, and Overs of Liberia.

Two who are likely to be kept away by ill health and who will be greatly missed are Bishop McKim of North Tokyo and Bishop Graves of Shanghai.

Bishop Vincent, now resigned from Southern Ohio, is senior bishop in date of consecration, which was 1889. Bishop Wells, resigned from Spokane, is the oldest Bishop, having been born in 1841. Bishop McKim and Bishop Graves are the senior active bishops, consecrated in June, 1893, and Bishop Gailor of Tennessee, consecrated only forty-one days later, is the senior diocesan in the United States.

The senior active bishop in the whole Anglican communion is Archbishop Edwards of St. Asaph's, Wales.

From the House of Deputies a number of old friends will be missing, both clergy and laymen. Among the well known clergy who served in 1931 or in previous sessions of General Convention and have died since the last meeting are Carroll M. Davis, secretary of the House, Caleb R. Stetson, Diocese of New York; Hope H. Lumpkin, Diocese of Milwaukee; Floyd Tomkins, Pennsylvania; Herbert H. Powell, California; Roy Rolfe Gilson, Maryland; Charles E. Jackson, Western Michigan; Benjamin L. Ancell, Shanghai; J. Courtney Jones, Missouri; George B. Van Waters, Eastern Oregon and Central New York; John W. Sykes, Western Texas; George F. Weld, Los Angeles.

Among the lay deputies, George F. Henry, Iowa, and Richard I. Manning, Upper South Carolina, died less than a week before the 1931 convention opened; each of them had been elected deputy to thirteen General Conventions. Other laymen whose absence will be felt are Frederic Cook Morehouse, Milwaukee; Samuel Mather, Ohio; Burton Mansfield, Connecticut; Edward H. Bonsall, Pennsylvania; Robert Lee Orcutt, Missouri.—The Churchman.

Hare School Trains Indian Boys for Practical Farming.

Sioux Falls, S. D.—Hare School, on the Rosebud Reservation, trains Indian boys for practical farming. It sent a group of

its boys to the annual judging contest at the South Dakota State College. About 350 boys were entered from high schools where agriculture is taught. The Indian team won second place in sheep and poultry judging, third in meats and fourth in livestock. One boy won two blue ribbons as the best individual judge of sheep and hogs; another the blue ribbon as the best judge of poultry. Jesse Dillon was the second high individual in the entire contest. One of the mission high school boys received his year's notebook in natural science with the teacher's notation: "Grade 100%. This is as nearly perfect as one could expect a high school pupil's to be."

SCRIPTURE A B C's.

All have sinned.

Be ye kind one to another.

Christ died for our sins.

Do good to them that hate you.

Even a child is known by his doings.

Faithful in all things.

God is love.

He first loved us.

In all thy ways acknowledge Him.

Jesus said, come unto me.

Keep thy tongue from evil.

Love one another.

My sheep hear my voice.

Now is the day of salvation.

Obeys your parents in the Lord.

Pray without ceasing.

Quicken one O Lord.

Remember now thy Creator.

Suffer little children to come unto me.

The Lord is my shepherd.

Unto you is born a Saviour.

Visit me with thy salvation.

We look for the Saviour.

Yield yourself unto the Lord.

Zealous of good works.

Which verse of the Bible contains the entire alphabet?

In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet except "J".

Rural Work in Indian Reservations Shows Growth

Soux Falls, S. D.—The growing importance of rural work among the white settlers on the Indian reservations in South Dakota is witnessed by the largest class confirmed in that district for a year. On May 6, Bishop Roberts confirmed 45 in Trinity Church, Mission, on the Rosebud Reservation. Twenty of the class, presented by the Rev. Paul Barbour, were Indian children and twenty-five were white adults from ranches reaching over a large territory. One family drove over twenty-five miles in an old wagon for confirmation. The class is the fruit of vigorous work by the reservation staff. On Ascension Day, Bishop Roberts consecrated St. Thomas' Church, on the Rosebud, and ordained an Indian deacon, the Rev. Thomas Heminger, to the priesthood.

Some cedars of Lebanon have been sent to America by people in the Near East as a mark of their friendship for American people and particularly for the friendly offices of the Near East Foundation. The cedars were planted at Arlington. They are said to be the oldest living things on earth except the California redwoods. The grove from which the transplanted trees came contains some that were undoubtedly there when King Solomon and his friend Hiram, King of Tyre, had timber cut for the Temple at Jerusalem, as told in the fifth chapter of the first Book of the Kings.

Dean Preaches to Indians

Dean John W. Day of Topeka, Kansas, preached to the entire student body of Haskell Institute for Indians at Lawrence, Kansas, on Easter night.

ASHLEY HOUSE CORRESPONDENCE SCHOOL

Twenty-eighth Quarter Year.

April, May, and June, 1934.

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and the grade attained.

Courses with examination completed this quarter:

- No. 43 Jacob White Eagle, North Dakota, Prayer Book, 81%.
- No. 44 Johnson Brown Eagle, Standing Rock, Gospels, 89.5%
- No. 45 John Brown Eagle, Standing Rock, Acts, 89.9%.
- No. 46 Patrick Shields, Standing Rock, Prayer Book, 88%.

	Done this ¼	Bible (O. T.)	Church History	Prayer Book	Gospels	Acts or Epistles
CHEYENNE						
Walter Williams	15	***	33-39 B	***	28-35 B+	
Paul Little Skunk	4	8- 9 C+		5- 6 B-		
Harvey LeClaire	7		14-15 B-	19-23 B		
Abel Thomas	1			5 B		
Sidney Garfield	2			10-12 B-		
Frank Jewett	8		1- 4 A-	1- 4 B		
CROW CREEK						
Charles Long Fish	1			20 C+		
Joseph Dudley	16		11-14 A-	13-24 A-		
PINE RIDGE						
Oliver Sun Bear	5	***	26-27 D+	***	14-16 C+	
Wilson Knee	1	28 C-		***		
Rev. R. White Plume ...	5	26 B+	32-33 A-	25-26 A-		
Louis Shield	2	11-12 A-				
P. R. CORN CREEK						
Rev. J. Paints Yellow ...	½	***	***	***	***	A23 part
George Poor Pear	4	***	***	***	***	A 3-7 C
Antoine Zephier	1		27 A-			
Morris No Horse	3		8-10 C			
ROSEBUD						
Isaac Yellow Robe	2	***	45-46 A-	***		
Rev. H. Charging Bear .	1			23 B		
James Yellow Cloud	1			13 A-		
Richard Standing Bear ..	2			8- 9 B-		
James Driving Hawk ..	18	15-20 A-	9-14 B+	19-24 A-		
Samuel Bear	3			6- 8 A-		
Stephen Moccasin	15	14-19 A	1- 6 A-	13-15 B+		
George White Thunder .	1			16 B+		
SANTEE						
Stephen Moose	5	3- 6 B+		5 B+		
Gabriel Rouillard	8	13-16 C+		10-13 B+		
Guy Lawrence	1	17 B+				
Philip Rouillard	2	5- 6 C				
Roy James	10	11-16 B+		9-12 B		
Isaac Red Owl, Jr.	6	3- 4 A-	3- 6 A-			
Frank Red Owl	4			3- 4 B+	1- 2 B+	
SISSETON						
Moses Williams	8		8-11 B	1- 4 B		
Henry B. Red Star	1		6 B+			
Hazen Shepherd	7	3- 5 A-	10-13 A-			
STANDING ROCK						
Johnson Brown Eagle ..	2	***	***	***	47* B+ A 23* B+	
Patrick Shields	1			28*B+		
John Standing Cloud	8	***	***	***	***	All-18 B+
Sidney Bears Heart	3	***		***	17-19 B	
YANKTON						
Dan Yellow Hair	6	***	40-42 B+	***	1- 3 B+	
Walter Whipple	18	3-10 B+		1-10 B+		
William O'Connor	2			1- 2 C		
David Huapapi	4	1- 2 B-		1- 2 C-		
NORTH DAKOTA						
Joseph Two Bear	2	***		***	18-19 B+	
Jacob White Eagle	17	19-24 A-	1- 4 A	28* B-	1- 6 A-	
WASICUN						
Rev. Bruce Swain	14	***	33-46 A	***	***	***
E. Norman Graves	5			15-18 B+	16 A-	
Elsia Woolfedge	8		13-16 A-	12-15 B		

*** This indicates that the course has been completed.
In this quarter 48 men have done 263 1-2 lessons.

Prayer for the Niobrara Deanery Y. P. F.

Prosper, O God, the Young People's Fellowship, and the missionary work of the Church in the Niobrara Deanery, and throughout the World. Direct us in ways of usefulness; give us cheerfulness, courage and living kindness, that our lives may ever show forth our faith in thy Son, our Savior Jesus Christ. Amen.

Wakankiciyuzapi Wan.

Iron Nation, S. D., July 5, 1934.—Messiah Church en July 1 htayetu heehan Mr. Gilbert Big Eagle, Iron Nation etanhan qa Miss Anna Bear, La Roche etanhan denaos wakankiciyuzapi wocon ohna icikoyag-wicayapi. Tiwahe teca kagapi kin he taku qa token ahopapi kte cin on nonpa owecinhan iksamwicayapi, qa tuwe owasin tanyan waeconpi on wopida unyuhapi.

Hehan American Wowapi Wakan kaga okodakiciye kin wicašta denakeca 3,645 htaniwicakiciyapi yuieskapi, kagapi qa yuomdecapi maka kin owancaya.

American Wowapi Wakan kaga okodakiciye en ohini heca cinpi, heon Wowapi Wakan kin kagapi qa wiyeya ehnakapi omaka iyohi qa he iapi obe kin 175 hena-keca ohna kagapi.

North Dakota Wotanin Kin

Oyanke wangi en Winyan Omniciye etanhan Dakota winyan šakpe Tipi Wakan qa Omniciye tipi yujajapi qa tanyan yuska wicašipi. He etanhan wanna wowaši hduce-tupi qonhan winyan kin wangi waecon kta woiyowaja yuhe kin heon wopida wošnapa wan econ, qa mazaska zaptan ahihnake. De woonspe wašte yutaninpi kin heca.

Tribute to Grasshopper

A grasshopper is in many ways more marvelous than a man and much more wonderful than an elephant, according to Dr. William G. Vinal of the New York State College of Forestry, Syracuse University. In a recent talk to the nature study leaders of New York City, he said:

"The grasshopper has six legs and never gets them tangled. Some animals with only two legs often trip and fall. If the human being could jump with ability in proportion to that of the grasshopper he could easily clear the Flatiron Building. The grasshopper is noisy in his old age instead of in his youth, and surprising as it may seem, this noise is made possible by his hind legs.

"Grasshoppers, being hatched from eggs in the Spring, never see their parents and what they are is due to their own efforts. They can never be favored by influential ancestors. They are 'self-made.' Another distinctive thing about this insect is that grasshopper music is always rendered by male orchestras and always heard by lady audiences. If we should have a tent at the circus and had these wonders advertised along with the facts that the animal within is the champion jumper of the world for his size; that he was the chief diet of John the Baptist while preaching in the wilderness; that he has caused the death of millions of men and women through plagues; that his skeleton is on the outside instead of the inside of his body, we probably would attract a great crowd. But this is to be seen at our front door and it is only one small phase of the unbounded wonders to be found there, with no tent and no admission fee, and yet the elephant draws the crowds.

"When nature guiding comes into its own and the public begin to understand the wonders that are now passing before their eyes unnoticed, I doubt whether the popularity of the elephant will be greater than that of the trees, the grasses, the rocks, the waters, the insects, and the small wild animals that we see every day but do not know."

Wowicakiciyake kta on Kicopi.

Rev. Vine V. Deloria, Oregon qa California woawanyake (Dioceses) henaskiya en Summer Conferences yuhapi en wowicakiciyake kta on kicopi. June wi cokaya hetanhan July wi oiyaye iyecana hehand tiyata hdi kte.

Mrs. Blanche Powell Bonner Wowaši Enakiye

Mrs. B. P. Bonner, omaka nonpa St. Mary's School en Waonspekiye tokapa un tka qon he July wi ihanke kinhan wowaši enakiye kte. Nahanhcin tuwe tohe kin ohna un kte cin Bishop kahniže šni.

I like these words, I found one day, don't you?

The Measure of a Man

Not—

How did he die?

But—

How did he live?

Not—

What did he give?
These are the units
To measure the worth
Of a man, as a man,
Regardless of birth.

Not—

What was his station?
But had he a heart?
And how did he play
His God-given part?
Was he ever ready
With a word of good cheer
To bring back a smile,
To banish a tear?

Not—

What his profession

Nor—

What was his creed?

But—

Had he befriended those really in need?

WOONSPE TECA 23

P B D 23

ASHLEY HOUSE PRAYER BOOK COURSE—DAKOTA

TAPI WICAHAPI WOECON KIN. PB 324; DSB 461.

Tapi Wicahapi Woecon kin hen taku yamni iyowaja wanka: (1) Te cin tancan kin; (2) te cin nagi kin; (3) tona ni unpi nagipi qa Wicahapi Woecon en hipi kin.

(1) Wicatan kin he ta. Tipi wan tuwena oti šni he, wanna sanpa unpicašni heon owicahē kin en hapi kta. Christian Wicanagi wan he oti tka, qa Woniya Wakan tipu wakan tawa kin hee tka qon heon de ahopeya qa yuwakanyan hapi kte cin hee. Tipi wakan kin ekta wicatan can kin aupi šni itokam canohnahnakapi kin eced icupi kta, qa he iyohakam ake oyate wanyakapi kta on yuganpi kte šni. Tuka wotakuye tawa onge tipu kin ekta ipi okihipi šni kinhan, Tipi Wakan ed ahipi qa Wicahapi Woecon he econpi šni itokam yuganpi kta. Wotakuye qa wotakota unkitawapi niunpi icunhan token unpi kin unkitawacinpi en ohinni itowapi wan iyecen unyuhapi, qa he ni unqonpi en oecon wašte kin hee. Canicipawega wapaha wanji yuhapi hecinhan, tuwe wan hayake wakan un qa timahed wicatan can aupi itokam yuha mani kta. He iyokihe Wicašta Wakan (Minister) kin, Wowapi Wakan oehde tokaheya kin eya u kta oyate kin najinhan najinpi kta. Hehan wicatan can kin, (siha kin tokaheya) aupi kta, hehan titakuye hena ihakam upi kta. Wicatan can wan Tipi Wakan mahed ahipi kin he Wošna-kaga heca šni ehantanhans isha kin tokaheya Wahna Wošnapi kin ekta itoheya eonpapi kta, tankan akupi kin en ake (isha kin hee tokaheya) eyapi kin iyeced hdicupi kta, qa tiyopa kin en yuha inajinpi kte šni, tka wancake wicahapi makoe kin ekta ayapi, qaiš canpahmiyan ohna ayapi kte cin en oknakapi kta. Ekta ipi kin en wocekiye kin alibayena qa yuonihanyan econpi kta. Akan ojuha iha en mazayuhbezapi hena tuwe wan eced ostan kta on ekta opsicapi kin he owanyake wašte šni. Okihipica kinhan tiohnaka kin wicahapi makoe kin etanhan hdicupi iyohakam econpi kta.

(2) Nagi kin he Wakantanka nape kin ohna un. Iyaye kin on wocekiye unkeyapi kte cin hecetu, hecen makoe wanyagpica šni kin en Wakantanka towaštedake qa wacacikiconpi kin en sanpa qa sanpa icage kta. Niun kin iyecen wocekiye unkitawapi iwašte kta.

(3) Tiwahe qa kodawicaye cantetinzapi kta, wowacinye tawapi yuwašakapi kta, qa woakipe tawapi etanhan tawacinpi kin Wakantanka tawacin qa Towaštedake ekta-kiya wicayuhomni kta oiyacinyan woecon kin de econpi kta. Heon wicahapi makoe ekta nina ceyapi kin he anapte unkiyutapi kta, ecin he Christian wicohan heca šni. Christian wowacinye kin he tona wacinyan iyayapi kin hena tapi iyohakam wicocante wašte en unpi. Wicahapi makoe kin ekta tuwe nina ceya eca, decetu seececa: (1) Waunkipapi heon, unkiye nina unceyapi qa he ohanšicapi kin hee; qaiš (2) tuwe te kin he wokakije owihanke wanica en iyaya ikounpapi unceyapi, hecon unqonpi kinhan he te kin oštehdapi wan heca kta. Heon wicahapi woecon en hotanka ceyapi kin he Christian tawoecon heca šni.

OEKDE TOKAHEYA KIN. PB 324; DSB 461. Tokaheya kin en Itancan unkitawapi ia. Iye en wowacinye unyuhapi yuwašake kta e on. Inonpa te kin woape tawa oyake. Wocekiye Wowapi Teca en owapi kin he ohna yawa wo: "Opemakiton niun kin he sdonwaye, qa anpetu ehake kin en maka kin akan inajin kta; qa mitancan kin de ihangyapi eša, Wakantanka wanmdake kta, he miye hca wanmdake kta, qa mišta kin wanyake kta, wicašta matokeca iyecceca kte šni." Iyamni kin he Wakantanka tawacin en unkičicupi qa te kin toni kin on piundapi kin he yuatanin.

PSALMS KIN. 324-8; 463-5. Psalms 39

qa 90 napin wicaša akantu wiconi kin pte-cena qa wacinyepicašni kin he onspeunkiya-pi, qa Wakantanka towašake qa tokicanpte he akitapi. Onajin en Hihanna Wocekiye econpi ece kin en najinpi qa hena yawapi kta. Wicaša Wakan kin token okihi oyate kin hena woayupte kin eyapi qaiš ahiyayapi kte cin, econwicakiye kta on oyumdaye tukte etu owicakiyake kta. Psalm unma kin (PB 326-8) hena Psalm 39 qa 90 eekiya tohan yacin kinhan idagyapi wašte heca. Dena etanhan Psalms 121 qa 130 henaos DSB en oyumdaye 149 hen yanke qa hena Wicahapi woecon en unpi okihipi.

WOONSPE KIN 328; 466. Corinth oyate kin onge ake Kinipi kte cin he okihipica hecinhan heon wawiwangapi, qa de S. Paul woayupte tawa kin hee. Woonspe kin de tanyan onspeiciciya wo, hecen S. Paul token ke cin he unnišpe kta, qa tohan he dawa kinhan, oyate kin nakun okahniigapi kta iyecen tanyan yawa wacin wo. P. B. en I Cor. 15 eekiya Roma qa S. John etanhan woonspe yawapi kta waštešte qeya yanke.

ODOWAN KIN. Easter, Wakanpi kin, qa Mahpiya tantanhan on Odowan kağapi, wašagwicaye kta qa onahon wašte onge ka-łniga wo. Wowicada eyapi iyohakam Wocekiye tona kipi idukcan kinhan hena on wo. De ihukuya owapi kin dena unpi wašte: "Itancan kin nicipi un nunwe," etc. Itancan Tawocekiye.

Tanyan Iyaye kta e Wocekiye. 317; 447. Wicaša Wocantešica yuha kin on. 45; 81. Wakanpi Taanpetu kin Wocekiye kin. 256; 363.

PB 332 qa 335-6; DSB 479 en tona cinpi kin unpi kta.

"Itancan unyawaste" etc. 63; 509.

WICAHAPI MAKOCE EKTA. 332-335; 473-477. "Wicaša winyan etanhan tonpi etc" etanhan oekde oiyaye kin he tohan wicatan can mahed ehnakapi kin hehan eyapi kta. Hena wiconi pte-cena yaatinzapi, qa wiconte en Wakantanka towaonšida ukiye kta kidapi. PB 333 en oekde teca kin hena 332 en tanina hiyeye cin isanpa Christ tawacin kin ojuna yanke.

MAKA EN EWICAHNAKAPI. 333; 473. Kinipi kta cin en wowacinye qa wowi-yuškin hena pazo. Wicaša Wakan kin canohnahnakapi maka akada icunhan heye kta: "Maka kin maka kin", etc. Wahca un kte šni.

Wayuotanin etanhan oekde he yawa kin icunhan wowiyuškin tanka on yawa kta.

De iyohakam wocekiye (334; 475-7) kin hena en Wakantanka wakanpi tawa ataya on wopida unkeyapi, qa hena om mahpiya ekta unqonpi kta e iceunkiyapi:

Wicahapi Woecon ecena eša wiconte etanhan taku kapi kin he onspewicakiye kta. Tuka wowahokonkiye econpi kta hecinhan te kin oni tawa qa wowašte econ hena cajeyatapi kte šni, tka wasindhapi kin wokicanpte wicakupi qa unma koya wowa- kta wicakupi kta.

Te cin titakuye kin Okodakiciye Wakan opa hecapi hecinhan, wicahapi woecon en Wotapi Wakan woecon nakun econpi wašte okihipica hecinhan anpetu he en hihanna hca ektawapi econpi kta. Te cin he wowacinye yuhapi heca hecinhan, te šni itokam Christ ikiyena un isanpa dehan ikiyena un, qa Wotapi Wakan on Christ ikiyena unyanpi kin he isakib taku unyanpi teunhindapi kin nakun ikiyedan unhipi kta.

Wocekiye Wowapi Teca kin en Wicahapi Woecon apiyapi on taku wanji wašte kağapi kin he (PB268) en Wocekiye wan, Wowapi, qa Wotanin Wašte, hena Tapi on Wotapi Wakan kin tawakiyapi. Token okihi "Hoksiyopa Wicahapi" kta on woecon iyatayena kağapi qa Niobrara Deanery kin

en unpi kta Bishop wowašake wicaqu kin he un po.

WOIWANGE KIN:

1 Wicahapi wan en token econpi yacin kin eced oyaka wo.

2 Token on wacekiye šni wicahapi eekiya wicahapi woecon unyuhapi he?

3. I Cor. 15: en woonspe kin he amdesya yawa, qa taku eye kin iapi nitawa on oyaka wo.

4. Wicaha Woecon ed tokiyotan wowahokonkiye kağapi kta idukcan kin he oyaka wo.

5. Christian wicahapi econpi anpetu kin ostan Wotapi Wakan econpi kin token iwi-cawašte he?

6. Woonspe kin de en taku wanji hcin hecetu šni yadaka, qaiš takun aokeyapi kta duha he?

CONVOCATION EN

Womnaye Ahipi Kin.

1926

Winyan	\$3,227.22
Tecapi	582.92
Wica	502.50

Ataya ..	4,312.64
Winyan kin Deaconess Baker oki-yapi	80.20

Ataya	4,392.84
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1928

Winyan	3,235.45
Tecapi	1,158.34
Wica	358.78

Ataya	4,752.57
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1929

Winyan	2,961.06
Tecapi	922.05
Wica	381.87

Ataya	4,264.98
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1931

Winyan	3,085.11
Tecapi	908.10
Wica	503.95

Ataya	4,497.16
Tuwe caje oihdake šni womnaye ounkiyapi	33.33

Ataya	4,530.49
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1932

Winyan	2,446.56
Tecapi	711.69
Wica	346.11

Ataya	3,504.36
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1933

Winyan	1,873.64
Tecapi	634.47
Wica	348.30

Ataya	2,856.41
B. C. U.	84.80
B. S. A.	76.10
Womnaye	59.68

Ataya	3,076.99
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AMDEZA PO.

Niobrara Deanery en Mitakuyepi.

Taku wanji on wacinciyapi kta qa he dee. Tona Odowan Wowapi unkitawapi kin en Odowan onge tohinni ahiyayapi šni unyuhapi kin hena elipeunyanpi qa hena eekiya odowan teca qaiš toktokeca unpica unyuhapi kta yacinpi kin. Odowan wanjikji yuieskapi qa tona yuieska duhapi kin hena hiyumakiya po.

All those who wish to have our Dakota Hymn Book revised, are kindly urged to send in their translation of hymns suitable to take the place of those that are never used at the present time.—Cyril C. Rouillard.